

A
SERMON
PREACHED

at White-Hall, on the
24. of March,

1621. *Land 171*

Being the day of the beginning of his
MAJESTIES most gracious Reigne.

By the Bishop of S. Davids. *K*



LONDON

Printed by BONHAM NORTON,
and JOHN BILL, Printers to
the Kings most Excellent
Maiestie. 1622.

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P S A L. 21. 6, 7.

For thou hast set him as Blessings Or, giuen him.
for euer : thou hast made him glad
with the ioy of thy countenance.

Because the King trusteth in the
Lord : and in the mercy of the most
High bee shall not miscary.

Or, not be
mooued.



Y Text begins, where eue-
 ry good man should end ;
 that is, in *Blessing*. Not an
Esau; but he cryes, when the Gen. 27. 34.
Blessing is gone, *Genes. 27.*

This Psalme is a *Thanksgiuing* for *Dauid*;
 for the *King*. In *Thanksgiuing*, two *Bles-*
sings : One, in which God *blesseth* vs ; and
 for that wee giue thanks : The other, by
 which we *blesse* God : For he that praiseth
 him, and giues him thanks, is said to *blesse* Exod. 18. 10.
 him. *Exod. 18.*

Verse 1.

Now wee can no sooner meet *Blessing* in the Text, but we presently find two Authors of it, *God* and the *King*: For there is *God Blessing* the King; and the *King Blessing* the people. And a King is euery way in the Text: For *Dauid* the King set the Psalme for the People; and the People, they sing the Psalme reioycing for the King. And all this is, *that the King may reioyce in thy strength, O Lord, v. 1.* And when this Psalme is sung in Harmonie, between the *King* and the *People*, then there is *Blessing*.

S. Hieron.
S. August.
Iansen. Calu.
Lorin. ibid.

This Psalme was sung in *Ierusalem*; But the Musicke of it is as good in the *Church of Christ*, as in their *Temple*. Nor did the spirit of Prophecie in *Dauid*, so fit this Psalme to him, as that it should *Honour* none but himselfe: No; For in this the learned agree; That the *letter* of the Psalme, reads *Dauid*; that the *Spirit* of the Psalme, eyes *Christ*; that the *Analogie* in the Psalme is for euery good King, that makes *Dauid* his example, and *Christ* his God.

The Psalme in generall is a *Thankesgi-
uing*

uing for the happy estate of the King. In particular, it is thought a fit Psalm to be recited when the King hath recovered health; or when a gracious King begins his Reigne: Because these times are *Times of blessing* from the King: And these are, or ought to be, *times of Thankesgiuing* from the people. My Text then is in part for the day: For I hoped well it would haue been *Temp:rs restorationis*, a time of perfect restoring for the Kings health, and thankes were due for that: And it is *Dies creationis*, the Anniuersary day of his Crowne; and thankes is due for that. And there is great reason, if you will receiue the *Blessing*, that you giue the *Thankes*.

The Text it selfe is a reason of that which is found v. 5. There it is said, that *God hath layd great dignitie and honour vpon the King*. And here is the *Meanes* by which, and the *Reason* why hee hath layd it there. So three parts wil diuide the Text, and giue vs order in proceeding. The first is the *Meanes*, by which God layes honour vpon the King. Not honour onely, which they

verse 5.

1.

all haue as Kings: but that great honour in his saluation, which attends good and gracious Kings. And the *Meanes* are two-

1. fold in the Text: *Dando & Letificando*, By Giuing, and by Ioying. By giuing the King as a *Blessing* to the people; *Thou hast giuen him, or set him as Blessings for euer*. And by Ioying the King for *blessing* the people: *Thou hast made him glad with the ioy of thy*
2. *Countenance*. The second is the *Reason* both of the Honour and the *Meanes* of laying it vpon the King: And that is, *Quia sperat*; Because the King puts his trust in the Lord.
3. The third is the *Successe*, which his Honour shall haue by his Hope, *That in the mercy of the most High he shall not bee mooued, he shall not miscarie*.

1. I beginne at the first: The *Meanes* by which God adds *Honour* euen to the *Maieistie of Princes*. And because that doubles in the Text, I will take the first in order, which is, *Dando*: Thou layest great Honour vpon the King, *by giuing or setting him, as Blessings for euer*. In which *Meanes* of laying Honour, the circumstances are three.

And

And the first of the three tells vs what a *King* is ; and that's worth the knowing : And marke the *Holy Ghost*, how he begins. He describes not a King by any of his *Humane infirmities*, such as all men haue : And no meane ones are registred of *Dauid*, the particular King spoken of : No, that had beene the way to dishonour the King ; which is no part of Gods intention. But hee begins at that which crownes the Crowne it selfe. He is *Benedictio*, a *Blessing*, and no lesse, to the people. And therefore in all things, and by all men, is to bee spoken of, and vsed as a *Blessing*.

Now it is one thing for a *King* to bee *blest* in himselfe, and another thing to be *giuen* or *set up*, as a *Publike Blessing* to other men. *Dauid* was both, and he speakes of both. A King then is a *Blessing* to, or in himselfe (as the *Septuagint* and *Tremellius* giue the words : *Dedisti illi benedictiones*; Thou hast giuen *blessings* to him) when by Gods grace hee is *Particeps sanctificationis*, Partaker of Gods hallowing Spirit. For no man, *King* or *Subiect*, can be *blest* in his

his soule without *Religion* and *Holinesse*.
And if these bee counterfeites, such also
is his *Blessednesse*.

But a King is giuen as a *Blessing* to o-
thers, when in the riches of Gods grace
vpon him, he is made *Diuinae Bonitatis fons
medius*, A mediate fountaine of Gods
goodnesse and bounty streaming to the
people; When he turnes the graces which
God hath giuen him, to the benefite of
them which are committed to him. For
marke the *Heauens*, and the *Earth* will
learne. God did not place the *Sunne* in the
heauens onely for heighth, but that it
might haue power to *Blesse* the inferiour
world, with *Beames*, & *Light*, and *Warmth*,
and *Motion*. *Dauid* was thus, and thus was
Christ, and such is euery King in his pro-
portion, that sets vp these for his example.
It is not easie to match *Dauid*; but a better
example then *Christ* cannot be found. And
therefore when *Clem. Alex.* had described a
King indeed, One that is *Beatus & Bene-
dicens*, a blessed and a blessing King; Or, if
you will, as it is here in the *Abstract*, *Ipsa be-
nedictio*,

*nedictio, Blessing it selfe, He isat Quismotti
est Dominus: Such as is Christ. There, the
perfect example of Blessing.*

Now while the King is said to bee a
Blessing, let me put you in mind that there
is a double *Benediction*. *Descendens una, Al-
tera ascendens*, One descending, and another
ascending. That which Descends, is the
Blessing of Benefit; That is the *Kings bles-
sing*. He aboue, and this drops from him.
In this, like God, whose immediate Vicege-
rent he is. For Gods *Blessings* also are said
to come downe and descend. *S. Iacob 1.* Iaco. 1. 17.

The *Blessing* which Ascends, is that of
Praise, and *Thankes*, and faire interpretation
of *Princes Actions*: And this is the peoples
Blessing. And they are both in Scripture
together. *3. Reg. 8.* For there, ver. 55. *Solo-* 3. Reg. 8.
Verf. 55.
mons blessing comes downe vpon the peo-
ple; and ver. 66. the peoples *blessing* goes Verf. 66.
vp backe againe, to *Solomon*.

Betweene these two is the happy com-
merce that a Prince hath with his people:
when they striue to *out-lesse* one another.
When the King labours the Peoples good:

B

that

1 Pet. 2. 17.

that is his *bleſſing* deſcending vpon them. And the people labour his honour: that is their *bleſſing* reaching vp to him. And in this ſence alſo as well as the former, a King is ſaid, *Poni in benedictionem*, to be ſet vp as a *Bleſſing*, that is, for one whom the people ought to bleſſe. For Gods ordinance, *Honour the King*, 1. S. Pet. 2. doth as much, if not more, require the people to *bleſſe*, that is, to *honour* the King, then it doth the King to *bleſſe*, that is, to *doe good* to his people. And there is no good diuiſion betweene a King and his people, but this one; That in parting of this *great good* of a gracious gouernement; The Kings part be the *Honour*: The peoples part may be the *Benefit*: and both meete againe in the *Bleſſing*. And it is ſo in my Text; For, *Ar. Mont.* renders the Originall by *Pones eum*. There the King bleſſes the people: And the *Septuagint* and *Tremel:* by *Posuiſti ei*: There God promiſes that he will, or rather ſaith he already hath: and ties the people that they doe *Bleſſe* the King.

And you may obſerue too, that while a
King

King keepes to the two great examples of the Text, *David* and *Christ*; He is not onely a *Blessing*, but he comes as hee writes, *Plurall*. And so it is in the Text. *Benedictiones*; not one, but many *Blessings*. And indeed the *Blessings* which descend from a King vpon a people, seldome come single and alone: and in this, Kings keepe their honour, that they *blesse* by *number*. *Esau* could not beleeeue that his father *Isaac* (who was farre lesse then a King to *Blesse*) had but one *Blessing* in his store. Gen. 27. Gen. 27.38.

But be the *Blessings* neuer so many, neuer so great: Be the *Assistants* which a King hath, neuer so deseruing: (And *David* had his *Worthies* you know. 1. Chron. 11. 10.) 1. Chro. 11. 10 yet none of them may share with him in his *honour of Blessing the people*, nor none ought to steale away the hearts of his people vpon any popular pretences whatsoeuer. For these *wheelles*, of what compasse soeuer they be, mooue all in his strength, and therefore ought to mooue to the conseruation of his *Honour*.

And this is in the Text too: for *David*, no

Ezek. 1. 15.

question, had a wise and a prouident Coun-
 cell, Nobles of great worth; and these wan-
 ted not their deserued *Honours*; (God for-
 bid they should :) And yet when it came
 to *blessing the people*; that great meanes of
 specialiē of Honour to a King; there *Da-
 uid* stands alone without a sharer. *Dedisti*;
 yea but whom? not *eos*, but *Eum*: not *them*,
 but *Him*, as *Blessings* to the people. The
 vision which *Ezechiel* saw. c. 1. seemes to
 me an expression of this; It was a vision
 of *Wheeles*: the *Wheeles* were many: the *mo-
 tion* vniforme; one wheele within ano-
 ther, the lesse within the greater: yet in the
 apparition, these vnder wheeles haue no
 name, but only the *great compassing wheele*,
Rota ecce una: One wheele appeared. And
 in this case, euery man is bound to bee in
 the seruice, but the best may not looke to
 share in the Honour.

And seldome meane they well to
Princes; that against the phrasc of the *holy
 Ghost* in this place, *Dedisti Eum*, thou hast
 giuen Him as *Blessings*, will needes bee
 thought *Blessers of the People*: For such
 men

men do but fish; and haire troubled waters
 to their owne aduantage: yet these men
 speaking oftentimes with more freedom,
 then either *Truth*, or *Temper*, so long as
 they finde fault with the present gouern-
 ment, neuer want (saith *Hooker*) *Attentive*
and fauourable bearers. Neuer: for my part I
 will keepe to the words of my Text: And
 if there be a *Blessing* (as who sees not but
 there is?) vnder God, I will goe to *Dedisti*
Eum, Him whom God hath giuen.

Lib. v. verbis
 primis.

If you thinke I haue stayed too long in
 this circumstance, I hope you will pardon
 me: You should be as loth as I, to go from
 amidst the *Blessings*: but I must proceede.
 Secondly then, a *King*, a *Blessing*; yea,
 but how long continues he so? My Text
 answeres, It is *for Euer*. *For Euer*: And so
Christ and *Dauid* are both in the *Letter*,
Christ a *Blessing for euer*; & that simply: for
 of his Kingdom no end. S. *Luc.* 1. 33. *Dauid*
a blessing for euer: but that not in himselfe,
 but as *Christ* was to descend from him, as
 he was *Radix Iesse*. *Eesai.* 11. from whence
 did spring *Christ* the *Blessing for euer*.

Luk. 1. 33.

Eesai. 11. 1.

And *Christian Kings* in their generations, a *blessing for ever* too: but that limited; as they professe *Christ*, and as they imitate *David*.

- Now *David* is obseru'd, to haue *Blessed* the people vnder him three wayes; and to these three generals, all the *Blessings* of a King are reducible. These three are, *The true worship of the true God*, that is the first:
2. The second is, *Preseruation from forraine*
 3. *Enemies*: And the third is, *Life and vigor of Iustice and iudgement among the people*. The closer a King keepes to these three, the larger his *Blessings*: but if he fall short in any of these, so much doeth hee lessen his *Blessings* vpon the people.

1. For if hee mainteine not true *Religion* among them, then his *Blessings* are not for *Euer*, but end in the *Peace* and *Plenty of this life*. If he preserue them not from forraine violence; then his *Blessings* reach not so farre as to the *Euer* of this life, but are hewen downe by the sword of the *Enemie*. If hee doe keepe out forraine force, yet if *Iustice and Iudgement*, bee not in life and in blood at home, his best *Blessings* will bee abused,

abused, euen by them which are trusted with dispensing them, and that *for Euer*.

Now this *In perpetuum, for euer*, was absolute in *Christ*: but in *Dauid* and other *Kings*, bee they neuer so eminent in their times, it is but *respectiue*ly for euer. That is, not for the *Euer* of *eternity*: no nor for the *Euer* of *time*: But onely for the *Euer* of *perpetuity* of their owne *Reigne*, in their allotted *time*. And this is a large *for euer*. For you can haue no longer Blessings from the best King, then God giues him time to blesse in: for hee is constant in Blessing, that giues it not ouer but with life, and this was *Iosiahs* honour. 4. *Reg.* 23.

4. *Reg.* 23. 25.

And yet I may not forget, that some times this *for euer* extends the blessings of Kings beyond their life. Namely, when they blesse their people with a *Blessing successor*: for the *Septuagint* read it heere, *eis ajōna aiōnō* and that implyes *Succes*sion: So it is a *Present*, and an *after blessing*. A blessing in *himselfe*, and a blessing in his *feede*. In his *person*, and in his *posterity* a *Blessing*. And the Text fitted *Dauid* home. In *himselfe*,

Iansen. & Copp. ibid.

selfe, all his life: and in *Solomon* after his life, a *bleſſing for euer*. And in this the Text applies it ſelfe, and ſo will doe, I hope, *for euer*: and I will euer pray, that the King may be a *Bleſſing* long, and *his Solomon* after him, to his people, euen in *ſeculum ſeculi*, age after age in an *Euer of ſucceſſion*, and ſo proceed.

3. Thirdly then, the King is a *Bleſſing* to his people, and that *for euer*: but who makes him ſo? yea, now wee are come to the great Father of bleſſings God himſelfe: for if you marke, the Text begins at *Tu dediſti*, or *Tu poſuiſti*; Thou Lord haſt giuen him, thou haſt ſet him for bleſſings: And God as in other, ſo in this particular, very gracious: for no people can merit this at Gods hand, that *their King* ſhould bee a *Bleſſing* to them, & continue ſo. No, you ſee *Tu dediſti*, thou haſt giuen him, makes him *Donum*, a meere gift, no purchaſe.

Againe, no King can promiſe and perſorme this out of his owne ſtrength, that he will bee a *Bleſſing* to his people, and that *for euer*. No, you ſee *Tu poſuiſti*, thou haſt

hast set him, keepes him at his disposing, leaues him not to his owne. And indeed in this, a *Kings* felicitie is borne as *Christs* was, by an ouershadowing power. And you cannot, no not with a curious eye, search all the Reasons, how hee is set for Blessings: because God in disposing it, hath hid *Lumen intra umbram*, and thickened the vaile that is drawne ouer it.

There is much, I confesse, in the *King*, to compasse the Affections of his People: and there is much in the people, not to distaste the heart of their *King* for trifles, not to vrge him with indignities. But when all is done, and the *blessing* stands betwene the *King* and the *People*, ready to *descend* from the One to the other; yet you must goe to *Tu dabis*, Thou Lord shalt giue it: For if he giue it not, it will not be had: There will be a rub where it is not looked for, and a stop in the Blessing. For is there conquest ouer enemies, or rest from them? why that is *Tua gratia*, Gods fauour. So S. *Basil.* Is a King, or a State, famous for the ordering of it? why there is *auxilium à te*,

S. Basil. lb.

Theodor. lb.

All helpe from God. So *Theodor.* And God
sells neither his helpe, nor his fauour: It is
all at *Tu dedisti*, his gift, his free gift, where
ere it is.

There is a *great Errour* in the world, I
pray God it bee not as *Common* as *Great*:
And it is, to thinke that this *blessing* can be
brought about by *Policie onely*. *Policie* is ne-
cessary; and I denie nothing but the *Onely*.
And they which maintaine that, leaue no
roome for *Tu dabis*, Thou shalt giue the
blessing: But will carrie the world before
them whether God will or no: Whereas
there is more in *Tu dabis*, in Gods gift, then
in all the Policies of the world. And it
must needes be so: For all *Policie* is but a
piece of Gods gift, a branch of Gods wise-
dome: Therefore not so great as the whole.
And no *Policie* can promise it selfe suc-
cesse; there it must needes waite and stay,
for *Tu dabis*: Therefore not so great as that
vpon which it attends. And when misera-
ble euent dogge the wisest proiects, then
Achitophel himselfe will confesse this;
though perhaps not till hee goe home to
hang

2. Reg. 17.

hang himselfe. 2. Reg. 17. I noy. 10. 10. 10.

With this *Politicke error*, went another of *Destinie*. The former leaues Gods *Altar*, and the sacrifice is to their *owne net*. *Hab. 1.* Haba. 1. 16.

This other hampers God in the *net*, and makes both his Blessings vpon Kings, and his Blessings from Kings to the People, to be all *fatall*. And this was too common among the Heathen. So *Flau. Vopiscus. Fato*

Remp. regi satis constat: It is euident enough that Kingdomes are gouerned by *fate*. And then, where is *Tu dedisti*? Thou hast giuen him, if hee and his Blessings must be whether God will or not? Flau. Vop. in vita Cari.

But these blinde men had *Blessings*, and knew not whence they came, vnlesse perhaps they vnderstood *Prouidence* by *Fate*:

(And *Minut. Facl.* is not much against it.) M. Feel. in Osta. p. 96.

And if they did, then *Prouidence*, and *Tu dabis*, are all one. For God neuer giues a *blessing* to a King and his people, but hee giues it, and orders it by *Prouidence*. Yet here the wisest of the *Heathen* are vnexcusable, in that they *enjoyed the gift*, and would not *serue the giuer*, *Rom. 1.* Rom. 1. 21.

therefore vpon *The Author of Blessings*. And where it is, *Tu dedisti*, Thou hast giuen him as *Blessings* (as it is with vs) there know, it is worth *Thanks* both from Prince and people. And where it is, *Tu dabis*, Thou shalt giue (and my Text is read both wayes) there know, it is worth *the asking*, both for Prince and people; that God will giue their *King* vnto them as *blessings for euer*.

Ver. 3.

Lib. 1. con.
duas epist.
Pelag. c. 9.

And as it is, *Tu dedisti*, Thou hast giuen; So that is not all, but, *Tu dedisti prius*, Thou hast giuen first. God is first in the worke, where euer a gracious King is a blessing to his people. For that which is simply a gift in the Text, is a *preuention*, ver. 3. And, *Præuenis eum*, preuents the King with blessings first, that he after may blesse the people: So that in this *common blessing* God is the prime moouer, as well as in grace giuen to particular men. And it is true of both, which *S. Augustine* deliuers but of one: *Auertat Deus hanc amentiam*, God turne away this phrensie from vs, that in *his owne gifts* (And here it is, *Tu dedisti*) we should place
our

our selues first, & set him after. No; where euer comes, *Tu dedisti*, Thou hast giuen: God is euermore first in the worke to beginne it, yea, and last in the worke to perfect it, or else no *blessing*.

And therefore marke the Text, and yee shall finde, that wheresoeuer there is, *Tu dedisti*, Thou hast giuen, there is still, *Posuisti*, and *disposuisti*, Thou hast set him, and disposed him to be so. And these two perfect the gift: For, *Tu pones*, that sets and settles the King to be Blessings. And there is his *Constancie*: Not a Blessing to day, and none to morrow. And, *Dispones eum*, (for so *Tremellius* will haue it) that disposes and orders the King in his *blessings*. And there is his wisdom, to fit and teare his Passengers; That he may make all things suite with the opportunities, and fit the varities of the people: For they, doe the Governour neuer so worthily, will not thinke themselves blessed, if they bee not fitted. And a Commonwealth, when the humors of the people feelee a *spring*, and are swelling, (as it was once said of that of *Rome*)

Ar. Mon.

Flau. Vopisc
in Caro.

suffers almost all those various motions,
Qua patitur in homine uno mortalitas, which
 mortalitie it selfe suffers in a particular
 man.

1. And it should not bee passed ouer nei-
 ther, for whose mouthes *David* fits this
 passage. And first there is no question,
 but that *David* speakes it for himselfe:
 And there is the King acknowledging
Tu dedisti, Gods gift in making him all the
 Blessings that hee is to his people. Next I
2. finde, *Pij loquuntur*; they are the faithfull
 that speake it: Not a religious and a good
 subiect, but hee is at *Tu dabis*, that God
 would blesse his King, and make him a
 Blessing for euer.

And therefore when God giues, and
 the King *blesse*s, and the people take no
 notice of it, it is grosse *ingratitude*: when
 they haue a *blessing* and know it not, it is a
 dangerous *slumber*: when they may haue
 a *blessing* and will not, it is a fullen pet,
 and shewes they haue no minde to bee
 thankfull, either to God or the King for
 Blessing them.

Against

Against this : say, *The blessings are not perfect*. Well, suppose that, what then? Are not the best actions of the best men *mixed*? Shall we refuse degrees of happinesse, because they are not *Heaven*? No sure: for *Angels* dwell not in bodies of men. And in the very Text it is not simply, *Thou hast giuen blessings*; But the words are, *Dedisti Eum*: thou hast giuen *Him as blessings*. Therefore the Blessings here spoken of, come not immediately from God to the people, that they should bee thought euery way perfect. But they are strain'd *Per eum*, through him, through the *Man*, and therefore must relish a little of the *Strainer*, *Him* and *his Mortality*: And there cannot bee a greater wrong done vnto Princes, in the mid't of their care for the people, then for men to thinke they are not *Blessed* by them, vpon supposall that some things may be imperfect. For the secret lets, and difficulties in publike proceedings, and in the manageing of great State affaires, are both innumerable, and ineuitable: and this euery discrete man should consider.

And

Hook. Lib. 1.
Ecc. Pol. §.
1. Prin.

2. And now I am come to the second meanes, of Gods *laying Honour vpon the King*. The first, ye see, was by giuing him as *blessings*: And this second is *Latificando*, by making him glad with the ioy of his countenance. The Text goes on *cheerfully*, (and so I hope doe you in hearing it:) from *blessing* to *Ioy*; And here againe the circumstances are three.

1. And first, God layes Honour vpon the King, *Latificando*, by ioying him, while he blesses the people: And the *Ioy* which God giues cannot but be great; and therefore the *Septuagint* expresses it by two words, *ὑπερβαίνει εἰς χαρὰν*. Thou shalt Ioy him with Ioy: that is, *thou shalt make him exceeding glad*: and it is requisit a King should haue *Ioy*, great *Ioy*, for he cannot sit at the stearne, without a great deale of *Care*: And therefore it is fit hee should bee rewarded with a great deale of *Ioy*.

Now if a King will not faile of this *Ioy*, he must goe to the right *Owner* of it, God himselfe, that both hath and giues abundantly. If hee seeke it in *Himselfe*, if in the
very

very People which he blesses; it will not ever there be found. For when a King Blesses his people, if the blessing bee as discreetly taken, as it is graciously ment; then there is *loy, great loy*, of al hands. But when a people hath suffered long vpon *Peare and Pleny*, it is hard to please them with blessing it selfe: and euery little thing is a burden to the, that in long time haue felt the waight of none: And in such times, *Malecontents* are stirring. And there want not in all States, those that are *Docti in perturbanda Reipub. pace*, very learned in disturbing the Peace of the Common-wealth: And the factious aime of such men, is either to hinder and diuert the *blessings* which are readie, and vpon the point of descending from the King vpon the People: or else in misinterpreting, or extenuating Blessings already come downe. And these (let the world doat on them while they will) are the *hinderers of mannaill loy* betweene the Prince and the People.

Therefore, if the King will looke to the preservation of his owne *loy*, he must seek

It where these cannot hinder it, at *Tu letificasti*, *Thou Lord* hast *Joy'd* him. And the word in my Text is *reus*, which signifies a Joy that is inward, and referred to the mind. And *Tu letificasti*, is euer at this Joy; Let the *Intentions* be right and honorable, and Joy will follow them. It was *Dauids* case: I wil forbear to tell you how scornfully, how vnworthily, he was vsed by the basest of the people: but God kept close to him, *Tu letificasti*, and made him *Joyfull*.

2. Secondly, where you find *Tu letificasti*, God ioying *Dauid*, there the Joy is not like *Lightning*, a flash and gone, but a true and a permanent Joy: True in regard of the *Author* of it, God; for here is another *Tu dedisti*, God gaue this also; and true in regard of the *Obiect* of it vpon which it settles, which is God too; God, & the light of his countenance. And how can it be other then true Joy, that hath God at both ends of it, as this hath? For it begins at God the *Author*; and it continues, and ends, in God the *Obiect*.

God; but not simply so expressed in the Text,

Text, but God and his *countenance*, expressing after the maner of men: For a man is *Ioyed* at the *countenance* hee loues; And yet not simply so neither, not his *Countenance* onely, but the *Ioy* of his *Countenance*. And a man would not see sadnesse in the face he loues; Ioy there, reioyces him. But no *countenance* like to Gods; an eye vpon the *Beauty* of his *Countenance* fill's with ioy.

Now *Vultus Dei*, Gods *Countenance* heere, signifies Gods *presence*. So Bellarm. Bellarm. ibid. It is true; yet not his *presence* onely, but his *Fauour* and his *Loue* too: So Theodor. Theodor. ibid. It is true; yet not *empty Loue* only, but *succour* and *protection* too: So Euthym. Euthy. ibid. It is true, yet is it not these alone, but all these and more.

And this consider'd, it is no great matter how you reade my Text; *A*, or *Cum*, or *Iuxta*, or *Apud vultum*: For the King needs all, and God giues all. For when hee is once come to *Tu letificasti*; this ioy begins at a *vultu*, from his *Countenance*: It goes on *cum vultu*, in company with his *Countenance*; It enlarges it selfe *Iuxta vultum*, when it comes neere his *Countenance*; And at the

last it shall bee made perfect *apud vultum*, when it comes to his Countenance, to vision.

And as *Dauids* cares were great, so God would answer them with degrees of Joy. For had God any more *Faces* then one (as *Dr. Mont.* renders the Original *Cum faciebus eius*) he would hide none of them from *David*. If any were more comfortable then other, he shall see that. And indeed though the Countenance of God be but one and the same, yet it doth not looke Joy vpon all men. But his *Aspects* to the creature are *Planetary* (as it were) & *various*. And *David* is happy, that in the midst of all these various turnes of Gods Countenance, *A*, and *Cum*, and *Iuxta*, and *Apud*, wee finde not (nor I hope neuer shall) that *disasterous Aspect* of opposition, which is *contra*, against: For then all Joy were gone. For if it should bee *Rex contra vultum Dei*, then it were all sinne. And if it should bee *vultus Dei contra Regem*, (both which God forbid) then it were all punishment; In neither Joy, in neither Blessing. It is farre better in my Text, if wee
take

take care to hold it there, *Cum vultu*, with, or in, the fauour of his Countenance.

Thirdly, this ioy begins at the King, 3.
Latificasti eum; Thou hast made him glad. He must haue the greatest care, and therefore the *Ioy* must bee first or chiefest in him: and if you will take a view of my Text, you will find *Him* excellently seated for the purpose: for I find *Eum*, that is *Dauid*, that is the *King*, standing betweene *Latificasti* and *Gaudium*, as if God would haue the *Kings* place knowne, by *Ioy* on the right hand, and *Ioy* on the left, heere God places the King: this is his ordinance to season his cares: therefore if any attempt to displace him, to plunge him into griefe, to make him struggle with difficulties; it is a kinde of *Deposing* him. The care of *Gouernement* should be eased, not discomfited: else doubtlesse God would neuer haue placed *Dauid* betweene *Latificasti* & *gaudium*, *Ioy* and *Ioy*.

And it is fit for the people, especially the greater, in their families, to looke to this, that *Dauid* may keepe *Inter Latificasti* &

Lib. 12. Epist.
19.

gaudium, the place where God hath set him : for when all is done, and the braine weary of thinking, this will be found true; They cannot holde their places *in gaudio*, in ioy, if *David* sit not sure in his : and it is an excellent obseruation made by *Cassidore*, (a Senator he was, and Secretary of State to *Theodoricus*, and after a molt strict and deuoted Christian.) *He makes all sad that endeauours not the Kings Ioy: Et omnes affligit, qui Regi aliquid necessarium subtrahit: And hee afflicts all men, that withholdes necessities from the King.* And certainly it is the glory of a State, to keep *David* vpright where God sets him : and that you see is, *Inter letificasti & gaudium*, betweene Ioy and Ioy, where God euer keepe Him, and His.

2. And now I am come to the second generall of the Text, the *Reason* both of the *Thing*, and the *Meanes* : of the *Honour*, and the *Manner* of Gods laying it vpon Kings. And the Reason is, *Quia sperat*, because the King puts his trust in the Lord : In which, may it please you to obserue three circumstances.

The

The first of these is the *Vertue* it selfe, which God first gaue the Prophet, and for which heeafter gaue him a Blessing to the People, and Ioy in himselfe. The Vertue is *Hope*; That Hope, *in the Lord*. Now Hope followes the nature of Faith: And such as the Faith is, such is the *Hope*: Both must bee *in Domino*, in the Lord, or neither can bee true.

And it is in a sort, with the deniall of Hope in any Creature, That the Hope which is founded vpon God alone (I say alone as the prime Author) may be firme, and not diuided. *Nulli hominum fidens*, trusting vpon no man, is *Theodoret*. Not in armies, nor in riches, nor in any strength of man, is *Euthymius*. Not in sword, nor speare, nor shield, but in the Name of the Lord of hostes, is *Dauid himselfe*, 1. Reg. 17. And *Dauid* could not lay better hold any where. For since before, all lies vpon God, *Tu dedisti*, and, *Tu latificasti*, Thou hast giuen, and, Thou hast made glad: where could any man fasten better? And indeed the words
are

1.

Theodor.ib.

Euthym.ib.

1.Reg.17.45.

are a reciprocall prooffe, either to other: For because God giues, *David* hopes: And because *David* hopes, God giues more abundantly, *Honour*, *Blessing*, and *loy*. It is in the Text, *Quia sperat*, euen because hee trusts.

2. Secondly, Is trust then, and relying vpon God, a matter of such consequence, that it alone stands as a cause of these? Yes, *Hope* and *Trust* rightly layde vpon God, haue euer beene in his children, *Loco meriti*, in stead of merit. And what euer may bee thought of this *Hope*, it is a *Kings vertue* in this place. And *Thomas* prooues it; That *Hope* is necessary for all men, but especially for *Princes*. And the more trust in God, *Honoratior Princeps*, the more honour hath the King, as *Apollinaris* obserues it. And therefore *Hope* is not here a naked expectation of somewhat to come: But it is *Hope*, and the ground of *Hope*, *Faith*, as some *later Diuines* thinke not amisse. And *Faith* embraces the *Veritie* of God, as well as the *Promises* made vpon it: And
this

Lib. 2. de E-
ruditione prin.
cap. 6.

Ibid.

Calu. Musc.
Tremell.
Moller. ibid.

this was right! For so God promised, and
 so David beleeu'd, he would performe, 2.
 Reg. 7.29.

2. Reg. 7.29.

And since wee haue found *Faith* and
Hope in this action of *Trusting God* (as our
 English well expresse it) let vs neuer seeke
 to shut out *Charity*; And if *Faith*, *Hope*
 and *Charitie* bee together; as they loue to
 goe, then you may vnderstand the Text,
Quia sperat, because he *Hopes*, *De toto cultu*,
 of the entire worship of God. For (as S. I-
 sidor obserues) in all inward worship, which is
 the heart of Religion, are these three, *Faith*,
Hope, and *Charitie*. And in the most vsu-
 all phrase of Scripture, (though not euer)
 scarce one of these is named; but all are vn-
 derstood to be present: and if so, then, be-
 cause he trusts, is as much as *Quia colit*, be-
 cause he worships. So at last we are come
 to the cause indeed, why God set David for
 such a Blessing to his people: why he fil-
 led him with such ioy of his countenance.
 And all was, *Quia cultor*, because he was
 such a religious worshipper.

Lib. 3. Orig.
cap. 2.

It is in the Text then, that a Kings Re-

ligion is a great cause of his happinesse. The greatest *Politicians* that are, haue confessed thus farre : that some *Religion* is necessary, to make a King a *Blessing* to his People, and a common-wealth happy ; But the matter is not great with them, whether it bee a true, or a false *Religion*, so it be one. But they are heere in a miserable error : for since they suppose a *Religion* necessary (as they must) my Text will turne all the rest vpon them ; that *true Religion* is most apt, and most able, to *Blesse* and *Honour* both *King* and *People*.

1. For first, *Trueth* is stronger then falsehood ; and will so prooue it selfe, where-
fouer it is not preuented or abused ;
2. and therefore it is more able. Next, *true Religion* breeds euer true *Faith*, and true *Hope* in God ; which no false Religion can : therefore it is more apt. Then, true Hope and Faith haue heere the *promise of God*, for the Kings *Ioy*, & the Peoples *Blessing*, euen *Quia sperat*, because he trusts : whereas the rest haue onely his *permission*. Therefore it is both : both more apt, and more

more *able*, to blesse King and Common-wealth, then any *false Religion*, or *superstition*, is, or can be.

It was but a scoffe of *Lucian*, to describe Christians, simple and easie to be abused: In morte Peregri. or if any in his time were such, the weaknesse of the men, must not be charged vpon their *Religion*: for *Christ* himselfe the *founder of Religion*, though he did vnsting the Serpent in all his charge to his Apostles, yet he left his vertue vncheck'd: nay he commanded that. *Be innocent, but yet as wise as Serpents.* *Mat. 10. 16.* And this Mat. 10. 16. *Wisedome and Prudence* is the most absolute vertue for a Common-wealth. So that till Christians forsake Christs rule, *Lucians* scoffe takes no hold of them.

Thirdly, Since *Quia sperat*, the Faith and Religion of a King, is that which brings God to giue him as a Blessing; It must not be forgotten, that *Trust in God*, is *inter fundamenta Regum*, amidst the very foundations of Kings. And *spes* is *quasi pes*, Hope (sayth *Isidore*) is the foot, and the resting 3. place. Now no building can stand, if the Lib. 8. Orig. cap. 2.

foundation be diggd from vnder it. The Buildings, are the Blessings of a State. A prime foundation of them, is the Kings trust in God. Take away the truth of this *Hope, Faith and Religion*, and I cannot promise the Blessings to stand: For then there is neuer another *Quia*, or cause in the Text, to mooue God to giue. But if the cause stand (as *Theodor.* and *Euthym.* here make it) all is well.

Theodor. &
Euthym. ib.

And here it were sacriledge for me, and no lesse, to passe by his *Maiestie*, without thanks both to *God* and *Him*. To *Him*, for, *Quia sperat*, because hee trusteth: For no Prince hath euer kept more firme to Religion. And it is *sperans* in the present in my Text; hee continueth it and will continue it. And to *God*, for, *Quia dedit*, because in mercy hee hath giuen *Him* this *Blessing* so to *Trust*, and by this *trust* in him, to be this, and many other Blessings to vs.

Ar. Mont.

3. And so I come to the last part of my Text, which is the happy *Successe* which *David* shall haue for trusting in the *Lord*.

It

It is a Reward, and Reward, comfort. And it is, That in this trust, he shall not faine, he shall not miscarry. And here (to make all parts euen) are three circumstances too.

The first of these, is the *Successfull Reward* it selfe: And it is a great one: *Non commouebitur*, He shall not be mooued; or at least not remooued, not miscarry. And this is a great *Success*; To haue to doe with the greatest moouebables in the world, the people, and not miscarry. So that trust in the Lord, makes a King in the midst of a mightie people, *Petram in mari turbido*, A Rocke in a working Sea: Ebbe, and flow, and swell, yet insolent waues dash themselves in pieces of all sides the Rocke, and the King is at *Non commouebitur*, Hee shall not be mooued.

Secondly, This great *Success* doeth not attend on Kings, for either their wisdom, or their power, or any thing else that is simply theirs? No, wee must fall backe to *spes in Domino*, their trust in the Lord: yea and this trust too; is not simply vpon the Lord, but vpon his *Mercy*. And indeed to

speake properly, Man hath no ground of his Hope but *Mercy*; no stay vpon the slippery, but *Mercy*. For if he looke vpon God, and consider him in Iustice; If hee looke vpon himselfe, and weigh his soule by merit; it is impossible for a man to Hope, or in Hope not to *miscarry*. And therefore the Prophet heere, though hee promise *Non commouebitur*, that the King shall not miscarry; yet he dares promise it no where els then *In misericordia*, in *Mercy*.

3. Thirdly, I wil not omit the Expression, whose *Mercy* it is that giues successe to Princes; and that is *Altissimi*, the mercie of the most high, which is one of Gods vsuall Names in Scripture. Now *Sperat & non commouebitur*; The Kings Hope and his Successe, doe both meete in the *Highest mercie*. It is true, Hope stands below, and out of sight: For, Hope that is seene is no hope, *Rom. 8.* yet as lowe as it stands it contemplates God *qua Altissimus*, as hee is at highest. And this shewes the strength of this vertue of Hope: For as Hope considered in *nature* is in men that are warme
and

and spirited, so is it also considered as a *vertue*. And therefore giue it but due footing, which is vpon *Mercy*, and in the strength of that, it will cline to God, were it possible hee should bee *Higher* then hee is.

The footing of Hope is lowe: therefore it seekes mercie: And the Kings hope keepes the foote of the hill; *Rex humili corde sperat*: (so *S. August.*) And the best Ibid. hope beginnes lowest, not at merit, but at *mercie*. But then marke how it soares: For the same hope that beares the soule of man company vpon earth, mounts till it comes *ad Altissimum*, to the most High in heauen.

Now in this Mercie-seate it is obseruable, three Grandies are met together; *Blessing*, *Ioy*, and *Hope*; and yet there is no strife for precedencie: For *Blessing* goes first; *Ioy* comes after, for no man so ioyfull as hee that is *blessed*; and then *Hope*, to supplie the defects of both, because nor *Blessings* nor *Ioy*, can be perfect in this life.

And they haue chosen to themselves an
excellent

1. excellent and a safe place in the Mercie of the most High. An excellent place, and all receiue vertue from it. For, that *David* is able to be a *Blessing* to the people; that he can Ioy in the Blessing; that his *Hope* can support him through the cares in ordering the Blessing, where hee can come to the Ioy: All is from Mercie.

2. And a safe place it is: For there are in all times, and in all States, *Conatus impij*, endeouours of wicked men. And the labour of these is, to turne *Blessing* it selfe into a curse: To ouercloude Ioy with sorrow at least, if not *Desolation*: To crush *Hope*, or rather, *Decollare*, to behead it. No place safe from these attempts, but that which is high, and out of reach: And no place so high, as *Sinus Abissini*, the bolome of the Highest, which is his Mercie.

The reason then why *David* shall not miscarry, nay, not so much as *Nature*, shake (as *Mr. Mont.* renders it.) why the scepter in his hand shall not bee shaken, A shaken reed; *S. Matt. 11.* (And that is

is the word heere in the *Septuagint*, *πλάτυς*) is S. Matt. 11. 7.
 the *Mercy* of the *Highest*. And when his
 feet are got vpon this, hee shall not slide.
 And *Apollinaris* calls the feete of the King, *Ibidem*.
 while they rest vpon Gods *Mercy*, *πίδας πλά-*
τυς, bold and confident feete, that dare
 venture, and can stand firme any where.
 And so no question they can, that are vp-
 held by *Mercy*.

And now to reach downe some of the
 Mercies of the Highest vpon our selues :
 For when I reade *David*, at *Rex sperat*, The
 King trust's in the Lord; and heare him
 speaking in the third person, as of another
 King: mee thinkes the propheticie is worth
 the bringing home to our most gracious
 Soueraigne. For, his constancie in Reli-
 gion is knowen to the world : And the
 freedome of his life, argues his trust in
 the Lord : And the assurance of his Hope
 shall not vanish. For, let him keepe to the
 mercy of the Highest ; and there hee shall
 not miscarry.

And giue mee leaue to speake a little out
 of my *Spes in Domino*, my trust in the Lord;

mee thinkes I see, *Non commouebitur*, Hee
 shall not miscarrie, three wayes doubling
 vpon him. First, for his *Private*; I haue
 two great inducements among many in
 another Kingdome, to thinke that hee is
 so firme in the mercies of God, that hee
 cannot miscarry. The one is as old as *No-
 uemb. 5. 1605.* The powder was ready
 then, but the *Fire* could not kindle. The
 other is as young as *January last, the 9.* The
water was too ready then, and hee fell into
 it. Neither of these *Elements* haue any mer-
 cy: but the mercy of the Highest was His
 Acquittance from both. In the first, hee
 learned, that when desperate men haue sa-
 cramented themselues to destroy, God can
 preuent and deliuer, *Act. 24.* In the second
 he learn'd, that a *Horse is but a vaine thing to
 saue a man*; but God can take vp, take out,
 and deliuer. And in the very *Psalmes* for
 that day, *Morning prayer*, thus I reade, *Psal.*
 46. God is our helpe and strength, a very
 present helpe in trouble. And I know not
 what better vse hee can make of this, then
 that which followes in the next verse; I

will

Act. 24. 12.
Psal. 33. 75.

Psal. 46. 1.

Verse. 2.

will not feare, (nor distrust God) though the earth be mooued.

Next, me thinkes, I haue a *Non commouebitur*, hee shall not miscarry, for, or in his *publike affaires*. Prophet I am none, but my Heart is full, that the mercy of the *Highest*, which hath preserved Him in great sickenneses, and from great dangers, hath more worke for him, yet to doe: the Peace of *Christendome* is yet to settle. Will God honour this *Iland* in him, and by his wisdom, to order the Peace, and settle the distracted State of *Christendome*, and edge the sword vpon the *common Enemy of Christ*? Why should there not be trust in God, that in the mercy of the *Highest*, he shall not miscarry?

Thirdly, For that which is greater then both these to him, the *Eternall safetie* of his *Soule*; here is a *Non commouebitur*, hee shall not miscarry for this neither: For so some read, and some expound the word of my Text: *Thou shalt giue him Euerlasting felicitie*. Therefore, let him be strong and of a good courage, for in the mercy of the

Tremel. ver.
Angli. vet.
Appollinar.
Ibid.

most *High* there is no *miscarrying*.

1. Thus you haue seene the Kings *blessing*, the Kings *Ioy*, the Kings *Hope*, and the Kings *Assurance*. In the first you haue seene, that the King is a *Blessing* to his People : that a gracious King (such as God hath giuen vs) is a *Blessing for Euer*. That he is so, *Quia tu dedisti*, because God hath giuen, and set him to bee so : from *Blessing to Ioy*. And there you haue seene,
2. that the Ioy which followes a Blessed gouernment, is a great Ioy, a true and a permanent Ioy, a Ioy that is either first, or
3. chiefest in the King. Now *Blessing* and *Ioy*, are both grounded vpon *Hope* : this *Hope* in the Lord, this *Hope* includes, Faith, and Religion, and so this *Hope* stands amidst the foundations of Kings. The
4. *Successe* assured vnto him is *Non commouebitur*, hee shall not miscary, not so long as hee rests on Mercie; that Mercie of the *Highest*.

Non commouebitur: driue wind and tide, he shall not miscarry. Shall not? what? is it absolute then, for *Dauid*, or for any King?

No,

No, I say not so neither. There is a double condition in the Text, if *David* will not miscary: the one is *Ex parte Davidis*, on *Dauids* side: and that is at *Sperat*, a religious heart to God that cannot but trust in him. The other is *Ex parte Dei*, on Gods side, and that is at *Misericordia*, a mercifull prouidence ouer the King, which knowes not how to forsake, till it be forsaken, if it doe then. Let vs call in the Prophet for witnesse, *Psal. 94. When I said, My foot hath slipped, thy mercie, O Lord, held mee vp.* Psal. 94. 18. Now the foote of a man slips from the condition, from the trust, (as *Cassian* obserues) *Mobilitate Arbitrij*, by the changings of the will, which is too free to sinne, and breach of trust: the Holder vp in the slip is *Mercie*, therefore it is safest relying vpon the condition which is on Gods side, that is *Mercy*, for that holds firme, when men breake. Collat. 3. c. 12.

And marke my Text, Hope goes before, and *Non commouebitur*, hee shall not miscary, followes after: but yet it followes not, till the Mercy of the *Highest* bee come

in betweene. And indeed to speake properly, all those things which the Scripture attributes to the Faith and Hope of man, are due onely *Misericordie Altissimi*, to the Mercy of the *Highest*, which both giues and rewards them.

And yet for all this, the Hope of the Belleeuer, and the mercie of God in whom hee trust's, are happily ioyned in my Text. Because the Hope of Faith can obtaine nothing without the Mercie of the Highest: And that Mercie & goodnes will not profit any man, that doth not beleeue & trust in it. And Hope, and Mercie are not better fitted to secure *Dauid*, then Mercie and the Highest are, to make him apprehensiu of his assurance. For Goodnesse and Mercie are inualid without Power: Now that is supplied by *Altissimus* the Highest. And power is full of terrour when it stands apart from goodnesse: and that is supplied by *Mercie*: When both meete, the Hope of man is full. So *Dauid* cannot but see all firme on Gods side; And sure hee is not to miscarry, if hee looke to performance
of

of his owne. And though it be safeste-
lying vpon God, yet it is neuer safe to
disioyne them whom God hath put to-
gether: And therefore as hee is mercifull,
so man must bee faithfull; Hee must
trust.

And now to end at home *David* is gone
long since to his *Hope*, the *Mercy of the*
Highest: But a King, a gracious King, is li-
uing ouer vs in Peace, and Happinesse, as
our eyes see this day.

I know Hee remembers why God set
Him ouer this great and numerous peo-
ple: that is, in *Benedictionem*, euen to *blesse*
them: And that he hath beene a *Blessing*
vnto them, malice it selfe cannot deny.
And I make no question, but hee will goe
on with the Text, and be *Blessings* to them
for euer: *For euer* through his whole time:
and *for euer* in his generous Posteritie. *Tu*
dedisti, Gods gift is through all this; and I
will euer pray, that it may neuer faile.

He hath giuen this people all His time,
the *Blessing of Peace*: And the sweete
Peace of the people, is *Praconium Regnan-*

tium, Calliod.lib.5.
epist.39

tium, the Glory of Kings. And Gods gift is in this too: For though it be the King that *Blesses*, yet it is God that giues *Blessing* to Blessing it selfe. And suppose *Peace* end in *Warre*, *Tu dedisti*, Gods gift reaches thither too: For *the Battell is the Lords*. 1. Reg. 17. The Battell, yes, and the Victory. For (sayth S. Basil) *Dextera victrix*, Whosoever be the Enemy, the right hand that conquers him is the Lords.

1. Reg. 17. 47.

S. Basil. ib.

Now for his *Blessing*, it is fit hee should receiue *Ioy*: But if hee will haue that true and permanent, (and no other is worth the hauing) he must looke it in *vultu Dei*, in Gods countenance. If hee looke it any where else, especially where the Ioy of his countenance shines not, there will be but false representations of Ioy that is not.

This day, the *Anniversarie of his Crowne*, is to all his louing Subiects, *Dies Gaudij*, and *Dies Spei*, A day of Ioy, and a day of Hope. *A day of Ioy*: For what can be greater, then to see a Iust, and a gracious King multiplying his yeres? And, *a day of Hope*; And what can be fitter, then to put him in minde

minde euen this day, that a Kings strength is at *sperat in Domino*, His trust in the Lord, the preferuer of men. *Iob 7.* That as God *Iob 7. 22* vpon this day did settle His Hope, and His Right to this Kingdome vpon Him; So vpon this day, (which in this yeeres reuolution prooues His day too, *Dies Domini*, the Lords day as well as His) hee would continue the setting of his Hope on him, by whom all the Kings of the Earth beare rule. *Prou. 8.*

Prou. 8. 15.

I say, Settle vpon Him, and his Mercie: that is the last. The very feet of Kings stand *High*. And in high places slippes are dangerous. Nothing so fit, so able to stand by them, as *Misericordia Altissimi*, the Mercy of the Highest. In the goodness and the power of this Mercy he hath stood a King now almost fife and fiftie yeeres: nay a King Hee was, before Hee could stand. Through many dangers the Mercy of the Highest hath brought Him safe. Let Him not goe from vnder it, and it followes my Text, *v. 8.* His right hand *Verf. 2.* shall finde out all that hate Him; And for
G himselfe,

tium, the Glory of Kings. And Gods gift is in this too: For though it be the King that *Blesses*, yet it is God that giues *Blessing* to Blessing it selfe. And suppose *Peace* end in *Warre*, *Tu dedisti*, Gods gift reaches thither too: For *the Battell is the Lords*. 1. Reg. 17. The Battell, yes, and the Victory. For (sayth S. Basil) *Dextera victrix*, Whosoever be the Enemy, the right hand that conquers him is the Lords.

1. Reg. 17. 47.

S. Basil. ib.

Now for his *Blessing*, it is fit hee should receiue *Ioy*: But if hee will haue that true and permanent, (and no other is worth the hauing) he must looke it in *vultu Dei*, in Gods countenance. If hee looke it any where else, especially where the Ioy of his countenance shines not, there will be but false representations of Ioy that is not.

This day, the *Anniversarie of his Crowne*, is to all his louing Subiects, *Dies Gaudij*, and *Dies Spei*, A day of Ioy, and a day of Hope. *A day of Ioy*: For what can be greater, then to see a Iust, and a gracious King multiplying his yeres? And, *a day of Hope*; And what can be fitter, then to put him in minde

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 G himselfe,

himselfe, *Non commouebitur*, Hee shall not be mooued, not miscarry.

And so wee offer vp our Euening sacrifice vnto God, for Him, and for our selues, that God will euer giue, and he may euer bee a *Blessing* to his People: That His yeeres may multiply, and yet not outliue His *Ioy*: That this day may come about often, and yet neuer returne, but *In Gaudio vultus Dei*, in the *Ioy* of Gods countenance vpon the King: and, *In Gaudio vultus Regis*, in the *Ioy* of the Kings countenance vpon the People: That the mercy of the most High may giue Him hope in the Lord, and strengthen it: That His Hope may rest vpon the Mercy that gaue it: That in all His businesse, as great as His place, His Successor may be, *Non commoueri*, not to miscarry: That Hee may goe on a straight course from *Blessing* others in this life, to bee *Blessed* Himselfe in Heauen: And that all of vs may enioy Temporall *Blessings* vnder Him, and Æternall with Him for euermore. And this CHRIST IESVS for his infinite merit

rit and mercie sake graunt vnto vs : To
whom, with the Father, and the holy Spi-
rit, three persons and one God, bee ascri-
bed all might, Maiestie, and Domi-
nion this day, and for e-
uer, A M E N.



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